

Christian Education

Vol. XIII

OCTOBER, 1929

No. 1

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*Published Monthly, Omitting July, August and September, at
Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the
United States of America
111 Fifth Ave., New York, N. Y.*

October, 1929, to June, 1930



Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum; ten or more subscriptions \$1.00 each; 25 cents for single copies.

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EDITORIAL

KNOWLEDGE OF THE BIBLE AND DISHONESTY

At the Yale International Conference of Psychologists a Butler College professor reported a recent investigation among school children that showed more dishonesty among those who had been instructed in the Bible than among those not instructed. He did not undertake to trace any causal relation in the matter but pointed out that at least a certain knowledge of biblical facts did not prevent a relative preponderance of moral aberration on the part of the biblically instructed.

There are many factors in the situation into which it is needless to enter now. One could easily imagine a type of biblical instruction, devoid of historical perspective, which would actually *promote* dishonesty. A teacher of the Bible might ignore or deny the *development* of ethical standards in biblical literature. Some undoubtedly do. To them, what the Bible says anywhere, anytime, is God's truth. They keep on winking at wickedness if only the story of it, with apparent approval, is in the Bible.

Some years ago a large consignment of the Council's Unit of Bible Study Syllabus was refused because the Unit outline pointed out the necessity of these discriminations in Bible teaching. The consignee did not think it incumbent upon him even to return the consignment. He was then and is now the head of a school with a national reputation for the profession of godliness.

But the explanation of the phenomenon certified to by the Butler professor goes much deeper than this. The reported investigation opens up a problem, if not as old as the hills, as old as human thinking. The incident simply gives a fresh demonstration of the inadequacy of this phase of the Socratic-Platonic philosophy. It was not true in Athens and it is not true in Indianapolis that a knowledge of the good makes the knower

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good. Morality, as religion, is something more profound than intellectual understanding and assent.

In spite of so patent a truth whole systems of education—indeed, brilliant systems of education—are still constructed and administered on the Greek assumption. It is so, for instance, in France today. It is largely so among the devotees of current religious education. A newly elected teacher of religious education recently resigned his position from a well-known university, when he discovered he was expected to propound methodology but was not expected actually to be religious or to include the value of religious commitment as a part of his teaching.

The author of *The Art of Thinking*, Ernest Dimnet, is certainly not prejudiced against French education. He knows its excellence full well. He knows the many respects in which it is superior to American, and yet as a fair and fearless critic he says:

The passion of the French for ideas makes them imagine that when an idea has been expressed, its own virtue will be sufficient to get it realised. Properly analysed, this fallacy can be reduced to the notion that some practical person will do what we are too superior to undertake. . . . Abuses are tolerated by the French provided they can laugh, or make cynical remarks about them. . . . To dance on a volcano is a decidedly French phrase describing a French attitude. . . . the Frenchman if he is not saved by his religion, by patriotism or by some other uplift, will be largely artificial.

Effective religious teaching stimulates the intellectual processes and clarifies the mind, and it does more. It stirs up the well-springs of the student's being. It transforms thought into purpose, and purpose into act. It introduces a new flora into the assimilative system and modifies the constitution.

It is because of this fact taught by Jesus, so often incidentally and unexpectedly, that the editor ventures to report in this issue of CHRISTIAN EDUCATION the faculty attitudes toward religion in four church colleges. The students who were interviewed in these colleges testified to the vitality of the religious influence and helpfulness of certain professors regardless of whether their teaching was expected or unexpected, formal or informal, and regardless of whether the professor taught Bible, history, mathematics, language or science.

Why should not a denominational college at least teach religion all day long?—R. L. K.

FACULTY ATTITUDES TOWARD RELIGION

ROBERT L. KELLY

A school master when questioned by Dr. Jacks as to where in the time table he taught religion, replied:

We teach it all day long. We teach it in arithmetic by accuracy. We teach it in history by humanity. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it in the playground by fair play.

There are few American colleges, particularly among the women's colleges and the coeducational institutions, that do not offer formal courses in Bible or religion. There are some that teach religion "all day long."

The writer has often expressed the belief that the attitude of the administration and the faculty largely determine whether or not an institution is really teaching religion. Certainly in colleges connected or affiliated with the church, it is expected that this attitude will be sympathetic, if not actually constructive.

In a recent study made by the author of four colleges, all more or less closely connected with a certain denomination, informal group conferences with the faculties were held, the object of which was to determine to what extent, if at all, the significance of religion was assumed and presented in the teaching of the institution.

In the beginning of these conferences the faculties were warned that it was not expected that they would attempt to make a "case" for religion in their colleges. They were asked to speak frankly pro or con as they saw fit, and if in their opinion the inquiry was lacking in meaning or significance to decline to participate. As a matter of fact everyone did participate and all but one or two made positive and constructive contributions.

Of course, it was not assumed that the formula for religion, after the fashion of a chemical symbol, is so many parts of "accuracy," plus so many parts of "humanity," and so on for "breadth of mind," "thoroughness," "reverence," and "fair play." Two or three times the writer was asked to define religion

so that there would be a clear basis for discussion. This he declined to do and for two reasons. First, he did not know how to define religion, and second, he was most anxious to get the various conceptions of religion held by the faculty members. No one of them attempted a final definition of religion and all of them assumed the existence of a *ding-an-sich* deeper and more profound than their answers would indicate. They would no doubt all agree with William James that the real life of religion springs from what may be called the mystical stratum of human nature. If religion, in the judgment of these faculty men—for the colleges were all men's colleges—is not accuracy and humanity and thoroughness and reverence, at least religion without these ingredients as qualities of the possessor would be unspeakably meaningless.

It may be added that in confidential conferences with officers of the colleges and especially with students some of the deeper meanings of the religious life of some of these faculty members were disclosed. If the faculty members did not do themselves full justice in the conferences—and each man spoke in the presence of all his colleagues—that fact sometimes was more eloquent than the words of their mouths.

If a college wishes to make a self-evaluation, let it answer the question—Would its faculty be willing to come together for a conference such as is here reported? It is safe to say there are college faculties that would not be interested in a discussion of this sort. Indeed, one president recently so advised. Perhaps religion among other things is an attitude toward God and man. Perhaps the attitude of faculty members toward religion is the most profound "fact" discoverable on any campus.

The comments here recorded by the teachers of the various subjects indicate some of these faculty attitudes.

History

One professor feels that the example of the teachers in their own lives is the best way to teach religion. Another man stated that while he does not teach religion as such he feels that it is needed and must be noted as a social force. He is not keen about forms, but points out to his students the social helpfulness and inspiration of religion and tries to show its force in the life of

men throughout the ages and its importance in any understanding of history. A third history teacher believes that back of the Anglo-Saxon people is the prime force of their religion. He feels that the great need of the college is to teach character. The professor in another college affirms that there is no sectarianism; they are there as Christians, receiving all faiths and making for the all-round cultured man.

Another said that the history of religions, especially Christianity, necessarily plays an important part in the history of civilization, and he gives much attention to it. He attempts to make this study critical and constructive as well as informational, showing, for example, the need for the application of Christian principles in international relations. He also calls the attention of students to material which may aid them in the formation of their individual philosophies of life.

A professor in another institution remarked that the college modifies manners in the direction of fairness and fair play; that students develop a spirit of square dealing.

Foreign Languages

A professor in one institution cited with approval its honor system. He himself has an unequivocal attitude toward church colleges and stands for religion, but not for sectarianism. He emphasizes the helpful influence of the church which enters into sound, sane, progressive religion. Another said that French helps to disturb the equilibrium and overcome apathy. He has had students remain with him until two o'clock in the morning discussing such topics as the survival of identity after death.

An instructor of modern languages in another college reported that he has very little occasion to discuss religion in his classes. However, being himself quite religious he would be very little inclined to excuse any irreverence from the boys. Another teacher in this department said that he taught religion in so far as all life is religion and good literature reflects the spiritual as well as the physical life of the nation by which it is produced. A Greek professor stated that he is particularly interested in the history of religions and probably pays more attention to the references to religious beliefs and practices in the texts than

some other teachers might do. He calls the special attention of students to the development of Greek religious thought revealed by a comparison of their respective religious attitudes, and devotes some time to a study of the relationship between Greek religion and Christianity. Another language professor considers it one of his most important functions as an educator to mould character and teach by example, as well as precept, not formal religion, but belief in God and right living in accordance with that belief.

A teacher of Spanish said: "We can't teach Spanish literature without teaching the Bible every day." Another Spanish teacher remarked that there is no relationship between Spanish literature and religion. A Greek professor approaches his work from the angle of culture. He can't see how students can study for four years without learning the love of truth and having a definite purpose in life. They must have a different view of life from the merely materialistic after four years there.

At another college references to religion as they occur in the literature are pointed out. One man also uses his influence to secure the help of students in the religious activities of the local church.

Mathematics

A teacher of elementary mathematics said that this subject does not afford much chance for religious teaching, but he is glad to use his influence in all campus contacts. Another stated that in the advanced courses there is a chance to show that a Master Mind has designed things and that such belief is not opposed to religion. In addition to pointing out a "Plan" back of things one takes the opportunity in his contacts outside of class of holding the ideals of Christian gentlemen before his students. He avoids argument on dogmas and never encourages destructive ideas.

A professor in another college reported as follows: "My contribution is to the universal or catholic church; we inculcate honor; we have in chapel services a reverent attitude; we teach respect for constituted authority; we stress that the materialistic side of nature is not the only side."

Another stated that in his teaching he makes it a point never to drag in religion forcibly, but if in the course of discussion the question is touched upon he treats it favorably and tries to leave the impression that a belief in God is in no wise contrary to the tenets of science as he understands them. In the teaching of astronomy he finds a very active interest among the students, as to the attitude of that science relative to the question of evolution. He encourages this curiosity and tries to dispel the notion that science and theology are essentially antagonistic. The story of the creation as he tries to teach it is one which amplifies the student's regard for the creative force behind the universe rather than one which is belittling and antagonistic.

One professor observed that the religious life of his institution is wrapped up in the honor system and that intimate friendliness between the faculty and students could not be over-emphasized. The men are decent Christian gentlemen, trying to live that kind of a life. He gives a ten-minute lecture on intellectual honesty. Another man in the department thinks that scientific accuracy has a significant bearing on right and wrong.

Biology

One professor said that he does not preach in the classroom nor does he mention religion. He does, however, try to point out that the idea of organic evolution need not disturb faith in the Creator, but on the contrary ought to strengthen one's faith. An understanding of the workings of evolution, as well as of other vital processes in the living organism, ought to incite a greater admiration for the orderly nature of the universe. Indirectly he points out that the non-chaotic nature of the universe is more interpretable as the working of a divine thought, and organic evolution as God's method of creation in the realm of nature.

Another said that in his department they teach students to get rid of dogmas. He personally sent one man into the ministry rather than biology. His colleague finds that students are frequently lost as far as religion is concerned and that many say before they graduate there has been much rearrangement of re-

ligious beliefs. He also emphasized the significance of the honor system. Students report work not done as well as work done.

A biology teacher in another college thinks that his subject is most intimately connected with religion. The basis of the study is life. It is the basis of religion therefore. The greater the students' knowledge of biology, the greater their knowledge of their Creator. He also frequently confers with the theological professors to secure help in elucidating this question.

Another is deeply interested in formal religion and urges students that want to take up religious work to keep on with it. He teaches that ignorance is the source of any conflict between science and religion and urges every student to examine and to choose his own religious views carefully. His colleague is not very formal in his religion but feels that it is man's effort to adjust himself to his environment and that it is the dogmas that make trouble for students. He points out that there is development in religion as in science and that Christ is divine no matter how born.

Chemistry

One professor stated that before the course is over a student appreciates the niceties of chemical laws and realizes that they did not just happen in that order.

According to another science man, the teaching of chemistry inculcates love for truth in the students. The subject is taught in a cultural way and the aim is to turn out men who have the proper attitude to the church.

The professor of chemistry in another college said:

In the teaching of a scientific subject like chemistry, it is obvious that there can be little opportunity for discussion of a religious nature, the sciences dealing as they do with hard facts and the acquisition of a definite technique. Nevertheless, no student of them can fail, in contemplating the laws by which they are governed and the marvellous regularity of arrangement which pervades the whole, to experience a feeling of awe and reverence towards the ordering principle that must lie beneath them. Call it Supreme Intellect, Vital Force, or God, as you will, the principle is more and more obviously present the deeper one delves into the facts of the universe. We are all approached from time to time, privately, by students who are obsessed with grave doubts on the religious beliefs in which they have been brought up, for it seems inevitable that a large number of boys

who go to college should pass through a period of total or partial unbelief. To these I have invariably one answer, the keynote of which is "Tolerance." I try to point out to them that although they may be skeptical as to the validity of accepted doctrines, nevertheless these doctrines express the religious needs of those who do hold to them and should therefore be revered. This process, together with courage and continued thought, will, I believe, bring to most of them a personal religion satisfactory to themselves and not in its essentials so very different from the religion of most thinking men of any time.

His colleague feels that one teaching this subject can always point out the fact that the laws of nature are the result of super-human power and that science is constantly trying to solve the mysteries of nature and thereby getting nearer to God and his "handiwork."

According to a chemistry professor of another college its location and influence cultivate a spiritual atmosphere.

English

According to one professor Biblical references are often made in the English department, and the Bible is regarded as part of the study of English and from this the student must get some idea of the brotherhood of man. Another said that he was more dogmatic than his colleague and that the Bible enters into the warp and woof of the teaching of the English department.

In another college one English professor is not keen for formal religion but emphasizes tolerance of convictions. He teaches that the religious impulse is like the artistic one and therefore brings it up whenever possible in poetry and drama. A second also stresses tolerance, as some of the students are a bit narrow-minded and prejudiced, while a third professed that he had never found a student irreligious.

Philosophy and Psychology

A professor in one institution finds varying beliefs among the students and endeavors to show the ideas that underlie both religion and philosophy.

The direct contribution of the department in another college was reported to be the interpretation of the intellectual and spiritual life of man.

A psychology representative said that while religion is not mentioned as such by word, yet a study of character and the psychology of religion is taken up. He has one course where religious ideas are more fully worked out, and there points out that the material point of view is only one attitude and emphasizes the fact that the evaluative side is the most important in the life of the individual.

Religion

The professor of religion in one college said:

As far as my work is concerned, my teaching is directed toward making informed and tolerant people, who know what religion has been and is to the race, and who sufficiently understand its variant expressions to insure both definiteness of personal religion and comprehension of other people's points of view. The presentation of religion as a thing of equal value with science, and in no sense contradictory to science—although it may contradict other interpretations of science—is constantly my endeavor.

In another college, the chaplain teaches Bible and remarked that in this course, in chapel services, and in contacts with the students he tries to get them to realize that religion is a part of and not apart from all other things in life.

Economics and Sociology

An economics man teaches that religion is one of the great forces operating in the economic field and economic behavior is due in part to religious beliefs. He feels that the personal problems which the students bring to the faculty give the best chance for religious influence.

A sociology professor reported that religious questions are brought up, especially the religious desire. He feels that students are franker out of the classroom and endeavors to make contacts with them in recreation. He believes that science at best only scratches Mystery's surface; that the essential thing in learning is the Christian virtue of humility and points out that it is essential in social life, decriing the usual idea of superiority. A teacher of business administration said that religion is one of the great forces operating in the economic field. Economic behavior is due in part to religious beliefs. The credit system shows this when current beliefs effect credit confidence. Re-

ligious beliefs are also a factor in wage problems. He feels that the personal problems which the students bring to the faculty give the best chance for religious influence.

Athletics

One coach stresses in his teaching that athletes should have clean minds. Another said that mental and moral character development in which religion is implied is taught in athletics. He feels that the whole atmosphere of the college helps his work on the field in this way.

Administration

That the alumni all look back to their religious experience at the college was the comment of one registrar.

The president of one institution said that he tries to build upon what the faculty men have set up in the way of purpose. He emphasizes the fact that Christ's teaching is essential to social progress.

A president's secretary said that he never knew any faculty man in their college to tamper with religious convictions.

EDUCATIONAL REFORMS IN COLLEGES

Any one who is at all skeptical about the interest of colleges in methods of teaching should study the March, 1929, issue of the *Association of American Colleges Bulletin*, edited by Robert L. Kelly, Executive Secretary of the Association, which contains the addresses and proceedings of the fifteenth annual meeting of the Association of American Colleges. The address of the editorial offices of the Association is 111 Fifth Avenue, New York City. The bulletin shows clearly that the colleges in this country are considering the problems of teaching from every angle. High-school administrators and school superintendents who have been told in educational addresses by seekers after notoriety that colleges are moribund will find here so much evidence to the contrary that they will no longer be able to think of colleges as behind the schools in the study of educational problems.—*The School Review*, June, 1929, Dr. Charles H. Judd, Editor.

UPPER AND NETHER MILLSTONES

PRESIDENT L. B. BOWERS, Kansas Wesleyan University

Is the church college putting out the product expected of it? Is it accomplishing what it formerly did in idealizing the lives of its graduates? Is it sending them forth with proper enthusiasm for the religious values of life? If not, why not?

Comparing the opportunities presented to the church college of twenty-five years ago with those of today, we find that high schools then were not so numerous and the public school system, particularly of rural districts, was not so definitely standardized. Many church colleges had their own preparatory departments and the church supported a large number of secondary schools. Consequently, the church school with its distinct educational motive got a hold upon a large percentage of its student material before it had developed to any great extent personally or academically. This gave the church school a chance to mold the habits of thought and shape the ideals of its students almost from the beginning of their educational careers.

Moreover, a large number of students entering church colleges or any colleges of the period, had not been crowded through the grades and sent to college at such an early age in life. They were more mature in years, if not so sophisticated as the students now entering college. Besides, a goodly number of those entering the church college then, came from rural districts where the church with its activities and ideals for life formed the chief factor in the environment of the youth of the community.

After all has been said in favor of the religious enthusiasm and idealism of the present generation of youth, the church college of twenty-five years ago enrolled a type of student that had been more definitely reared in the church and was more susceptible to the appeal of the church. One is safe in saying that the church college of that day had a far better chance than such a college today to mold its material into a desirable product. It was easier to take that student and direct him toward the ministry, the missionary field, or send him out as a layman enthusiastic for Christian ideals of life.

What has happened to the church college during the past quarter of a century? High schools have sprung up widely. Every community has its high school. Larger centers have them with a four-years' program of activities far surpassing in curricular scope that of the average church college a half-century ago. Rural districts from which secondary departments of church colleges used to draw a very valuable, if not a major portion of their student material, now have consolidated high schools and their young people enjoy practically the same educational and social advantages as their neighbors of the city. In fact, the rural type of mind is almost a thing of the past.

Thus the church college today receives a product which instead of coming plastic and ready to be shaped according to the ideals and standards of the college is almost ready to dictate what the college shall offer. The academic habits of this student type have been more or less fixed. High schools have assumed a certain responsibility in what is now being interpreted as personnel or vocational guidance and the student comes to his freshman work in college with rather definite notions,—whether born of mature judgment, no matter,—as to his profession or calling in life. Consequently the college has difficulty giving his academic processes any bent different from that which they have already taken. He wants pre-professional studies of a certain character and his majors and minors have already largely been determined by his high school career.

Few if any high schools offer anything in religion. However, their influence cannot be considered negative religiously for, although they may offer nothing of religion or philosophy in the curriculum, their teachers will invariably influence the minds of their students in the matter of religious and philosophical interpretations. If one's teachers in high school have been earnestly religious, so much the better for the student. But, if they have been agnostic or critical of the church and religion, their pupils will enter college with a certain materialistic bias which the church college must at least overcome if it wishes to develop any appreciation of religious values in the student.

Thus the church college of half or even a quarter of a century ago dealt with a student body more mature in years and habits

of life, less mature academically and more plastic to its methods and purposes than that which the church college of today faces. Consequently it had better opportunity to develop and mold youth according to its own pattern.

So much for the nether millstone. What of the upper? In the first place, the church college today faces a required system of standardization purely materialistic in its interpretation of educational values and technically exacting in its requirements. Twenty-five years ago the average church college very largely made its own curriculum with the major emphasis upon sacred literature and other cultural studies. In early days such a college was a sort of semi-theological seminary and its graduates were well-grounded in the fundamentals of theistic faith.

Today, the curriculum of every undergraduate school, including church colleges, is almost wholly determined by standardizing agencies which are composed largely of representatives of graduate schools and in many instances of tax-supported and secular institutions. Most of these graduate and professional schools refuse to give credit for work done in the field of religion. Consequently the church college which requires anything in that field is academically penalizing the student to that extent; and to offer as an elective any study for which no credit is given, is the equivalent of not offering it at all.

Moreover, the average graduate school is largely semi-professional and technical in the work it offers, strictly requiring certain types of undergraduate pre-professional and technical work. Therefore, even the so-called cultural college, if it does not wish to penalize its students, must offer a curriculum which in character and in arrangement of majors and minors, will adjust to the secularized and technical curricula of graduate schools.

Every modern educator believes in standardization. It is necessary for maintaining that degree of uniformity needed in the development of a system of education. But standardization has been carried to such an extreme in its emphasis upon technical and mechanical requirements that the development of personality, which after all is the primary purpose of liberal education, is too largely left out of account.

In the second place, from the output of this system of technically standardized and almost wholly secularized graduate schools, the church college must select its teaching staff. In earlier days the church college enjoyed much greater liberty in the selection of its teachers and was usually able to find those who were primarily interested in its particular objectives. In many instances they were chosen from among those who had prepared for the ministry. And it is only fair to them and the great work they did to say that they were none the less the teacher because they had prepared for the pulpit; certainly in most instances none the less the prophet because they occupied the teacher's chair.

In the selection of its staff the church college today is not permitted to think primarily of the fitness of a candidate for its peculiar task, his religious life and ideals, his attractiveness of personality or powers of leadership, not even his teaching skill; but must think in terms of his years of preparation in a circumscribed field of technical research or study. Moreover, the student of the average graduate or professional school has not infrequently been so technically trained and so narrowed in his range of interests as very largely to be unfitted for work in a liberal arts college. Usually, he is so centered upon his particular field as to show little interest in the welfare of the student body as a whole.

In addition to all this the church college has recently had to market its product in a world which through the use of scientific methods in industry and life has become so materialized as frequently to question the efficiency of the liberal arts school as represented by its output. Many who are thinking of preparing themselves for their life work through college training are being led to doubt the wisdom of spending four years in a school which emphasizes the cultural instead of the technical and professional elements in education.

Upon the whole the church college is facing a situation in which the technique of its curricular program and the demands upon its students very largely prevent its doing the thing that above all else it would like to do but cannot if it maintains its academic existence. It seems to be a case for the church college of "Con-

form or die"! And in conforming, it faces the danger of surrendering the real purpose of its existence.

I do not wish to be understood, however, as intimating that the liberal, cultural or church college faces catastrophe. On the contrary, I think I see a small cloud of unrest in the educational sky which I believe presages a rising tide of demand for re-emphasis of the cultural element in education. In any case, I am convinced that if the church college will have the courage, in spite of difficulties, persistently and faithfully to maintain the ideals and objectives for which it was founded and for which presumably it is being maintained, there is enough appreciation of those values in the mind and heart of the public to guarantee proper, adequate evaluation of its product. Should the church college fail in this the primary motive of its existence, I see no reason for making any effort to preserve it or for mourning its demise.

Somehow, through some agency the educational function of religion and religious idealism must be demonstrated. If the church college cannot do it as a factor in the regular educational system, then perhaps it should cut loose and establish once more its own standards of educational and cultural values. Although in this way the volume of its output might be greatly reduced, the product because of sheer intrinsic value might, probably would, win larger place for it, nevertheless.

If our entire educational system including the church college is to render its most efficient service and the civilization of which it is a part is to be saved from ultimate shipwreck upon the reefs of its own materialism, the motives and ideals of the religion of Christ must somehow become a more vital factor in the educational process. Until this is accomplished the church college which has been the leaven of the whole lump must be neither forced nor allowed to surrender the educational motives and ideals for which it was founded, and for which it is being maintained by the church.

WHAT ABOUT THE NEW FREEDOM?*

SAMUEL McCREA CAVERT,
General Secretary, Federal Council of Churches

At no point today do the younger generation and the older find themselves further apart than in their attitude toward freedom. Youth feels itself in rebellion against much that age regards as fixed and settled. The popular emphasis nowadays is not on the compulsions of duty. Wordsworth's great ode, beginning

"Stern Daughter of the Voice of God,
O Duty!"

and ending

"Thy bondman let me live"

sounds like an unconvincing and far-away echo in many modern ears. The current accent is all on individual liberty, on independence, on experiment. How the new temper is revealed by some of the characteristic slogans that we can hear on every hand: "Express yourself!"—"Be natural!"—"Obey that impulse!" Free thought, free love, free self-expression—these and other "freedoms" are in the air.

In no field does the protest against what are regarded as constricting and cramping limitations of the past utter itself more lustily than in religion. Authoritative creeds, venerable traditions of the church, moral conventions and other impressive Goliaths are all facing the defiance of youthful Davids in the name of freedom. And preachers and moralists, having always had much to say about self-restraint and solemn responsibility, are supposed to be out of tune with the keynote of the new age.

That religion should thus be associated with the idea of restraint and be set over against a "free" and "natural" view of life is not surprising. In Judaism and Christianity, at least, there has always been a note of high ethical demand which allowed no light and easy-going attitude toward personal duty or social obligation. With this has gone a call to the sacrifice of narrow self-interest in behalf of a wider good, and a rather rigorous judgment of so-called worldly pleasures. This summons

* An address at St. Paul's Chapel, Columbia University.

to renunciation in any form found so little response in the Greek mind that the Apostle Paul had it entirely right when he declared that the Cross, the eternal symbol of the spirit of sacrifice, which was a stumbling-block even to the Jews, to the Greeks was nothing less than foolishness.

In the minds of American youth it is chiefly the identification of religion with the Puritan view of life that makes religion seem a compound of self-repressing inhibitions and dampening don'ts,—the enemy of spontaneity and freedom and the natural joys of life. The prevalent conception of the Puritan as one who felt that "the whole duty of man is to find out what he does not like and do that" is a caricature, but it rightly suggests that he did undertake to tame and subdue the spirit of man in many ways.

Yet in spite of all this tendency to think of religion in terms of restriction and restraint, there is the contrary fact, which none can escape, that to the great souls religion has always meant glorious emancipation, the discovery of enlarged horizons, a free adventure of the spirit in quest of inner harmony and a richly satisfying experience. Even the Puritans, whom it is the present fashion to berate as gloomy kill-joys, regulating everybody and everything according to their own rigid notions, had their origin in a great movement of freedom. They came to America because they were young insurgents, impassioned dissenters from a stifling uniformity. The Pilgrims whom we usually refer to as "Fathers," were not dried-up old grey-beards who had lost the thrill of life; the *Mayflower* had only two passengers who were over fifty, and thirty-nine were under twenty-one. As for the Reformation as a whole its very genius lay in the pursuit of a freer spiritual life. Even the name of the movement described it as protest-ant, and Luther's most classic utterance bore the title, "The Freedom of a Christian Man." When one gets back to St. Paul, no words stand out in his letters more luminously than those that describe the new sense of freedom in which he moves about the world now that he feels the old enfettering legalisms to be broken down. "Where the spirit of the Lord is, there is liberty,"—that is his exultant note. "Stand fast in the liberty wherewith Christ has made us free,"—that is his rallying cry.

As for Jesus Himself, no one who reads the Gospels with open eyes can think of Him as a man who spurned natural joys or urged others to do so. Swinburne's sour remark,

"Thou hast conquered, O pale Galilean,
The world has grown grey with thy breath,"

simply does not fit One who loved the flowers and the birds and the comradeship of friends, who saw priceless possibilities in even the meanest of men and who was conscious of Divine Love overarching the whole world of men. Least of all was Jesus in bondage to any traditional ideas. When others argued for their theological or moral standards by appealing to authority and mouthing over what had "been said by them of old time," Jesus would burst in with those words that disclose his own clear insight and a wholly unfettered mind,—"But *I* say unto you." And what but this very challenge to the established order of His day led Him to Calvary? Of all men who have graced our planet here is the last one to be thought of as an impoverished or self-stunted personality. One who knew Him well enough to sum up His true significance could gather up His experience and His message in the words, "*I am come that they might have life and have it more abundantly.*"

But some one will object that there is a vast difference between the kind of freedom that Jesus was interested in and the modern idea of casting off of all restraint. So there is! The two conceptions are poles apart. If we subject the current notion to a bit of scrutiny, we shall find that there are—and have always been—two different views of freedom, views which run sharply counter to each other, and that one of them finds its highest expression in Jesus while the other would undo all that He was living for.

"Express yourself" is the way some of our moderns put it. That sounds good on the face of it and the new psychology is subpoenaed to testify in its support. Surely there can be no objection to free self-expression if only one has a real "self" to express. The difficulty is that the average man has not yet attained to a true self-hood, to a harmonious and well-ordered personality; he is still a bundle of half-formed and contradictory selves. So when he announces his determination to "express

himself," we have to ask, "*What self?*" In every one of us, for example, there are the makings of either a lazy self that seeks the path of least resistance, or of a heroic self that braves every obstacle. Which shall I express? Suppose Dr. Eckener, on his first famous trip, instead of sticking to his post when he was almost numb with fatigue had given up his effort to bring the *Graf Zeppelin* into haven—would you still admire him just as heartily and say that he was only "expressing himself"? Again, there are the elements of a pugnacious self within us all, relic of cave-men days. Suppose now, in a moment of angry irritation, I engage in a fistcuffs with my neighbor. If I say, "I was only expressing myself," will you commend my practical espousal of the new psychology?

"Obey that impulse" seems to be another watchword of the day. But, again, we have to inquire, "*which impulse?*" For the glaring fact is that we have conflicting impulses. If I obeyed *every* impulse my inner life would be a terrifying chaos. I have grasping and acquisitive impulses, plentifully nourished by an economic order built upon the cornerstone of private profit. I have also generous and self-giving impulses. Which am I to obey? One obeys the first and becomes a Harry F. Sinclair. Another obeys the second and becomes a Jane Addams. Most of us just vacillate, subservient now to one impulse, now to the other, and never arriving at the inner freedom and peace that come from commitment to a single great ideal. We are too much like Lord Byron, so torn by opposing goals that he writes dismally in his diary on his thirty-third birthday: "I go to bed with a heaviness of heart at having lived so long and to so little purpose."

To take one other illustration of the flimsy quality of the advice to obey one's impulses, here are sex impulses of an imperious sort. They hold the potency of the choicest thing in life. They make one dream of the happy day when his love will be rewarded by another's enrapturing love and they two will enter upon a beautiful and undying comradeship. But if one were to indulge in every passing impulse as it comes, "let himself go" and have his "fling," he would be dimming his prospect of the very thing that in his best hours he covets most. In comparison with that, yielding to every chance passion of the

moment has been vividly described by a master of words, as frittering away your money on flashy paste-diamonds in a ten cent store instead of saving up for a priceless jewel of genuine lustre and enduring worth.

Such illustrations make it as clear as noonday that free self-expression is something far greater than obeying every impulse as it comes. In fact, a man who is the victim of every chance impulse is not free at all. He is a helpless slave, impotent to be and do what he himself aspires to in his most discerning hours. One comes to true freedom only when he has found some central and unifying purpose that is able to bring his chaotic impulses into harmony, so that he is no longer pulled in opposing directions but in his whole being freely responds to a self-chosen ideal and moves without inner obstruction toward a self-chosen goal. Strange paradox but true, that that man is most completely free who is most controlled by some purpose dominating enough to bring unity into his otherwise disordered life.

So freedom, if it is to have solid substance and not be an empty name, is no mere lack of restraint but a positive ability to achieve a desired end. It is not simply freedom *from* something, but freedom *for* something. And sooner or later we discover that to win great freedom in any respect we have voluntarily to limit our freedom in other matters. "Strait is the gate and narrow the way that leads to life." Many people assume that by these words Jesus meant that narrow is the path that leads to *heaven*. But that is not what He said; He is not talking about death, but about life—free, full and satisfying. If Nurmi is to be free to have his life's desire of retaining the world's record as a runner, he is not free to haunt the night-clubs. Strait is the gate and narrow the way that leads to the freedom of a great athlete. If Paderewski is to be a creative artist on the piano, he is not free to ignore either the structure of the instrument or the principles of harmony and counterpoint. He must go through years of self-criticism, years of severe elimination of everything that clashes with the pursuit of his art, years of going through a narrower and narrower gate, until one day he emerges into the freedom of a creative musician. If, on the other hand, he had insisted that he didn't believe in obeying a lot of laws, that he wanted to be free to strike any note he pleased in any way he pleased—well,

if he had exercised *that* kind of freedom, would not you and I exercise our freedom of refusing to listen to him?

So any one who is to create the harmonies of satisfying living in any realm must learn the secret of control. Not just by "letting oneself go" does a Phidias carve the friezes of the Parthenon, Keats write the ode on the Grecian Urn, or the great builders give the cathedral of Chartres to the world. You cannot express yourself till you find yourself, and you will find it only by going through a narrow gate.

All this sounds at first like a hard gospel for a soft age. "Does it not imply repression and restraint?" some one will object. "And does not the new psychology tell us that all repression is bad for us?" Yes, repression is bad, that is doubtless a psychological law, but get a little more psychology and you discover that control is a very different thing from repression and absolutely essential to a sane and normal mental life. To *repress* an impulse means to crowd it out of consciousness, to refuse to acknowledge it, and when thus crushed out of sight, it is all the while, down there in the dark sub-consciousness, gathering new force till at last it bursts forth violently like a seething flood crashing through a dam. But to *control* an impulse is an entirely different process. It does not mean to thrust an instinct out of consciousness; it means rather to recognize it clearly for what it is, to accept it as a valid part of the self, but *to give it a new direction and put it to new uses*. This is what the psychologist calls sublimation, and *that*, so far from being a bad thing, is the source of the greatest achievements of the race.

Here, for example is my fighting instinct. I can repress it, saying to myself, "I am ashamed of being belligerent, I refuse to think of myself as a person who would fight"; and some day the thwarted impulse takes vengeance on me in a fit of uncontrollable temper. But, on the other hand, I can say: "Here is my fighting instinct. I am grateful for it. It makes me courageous and virile. I will use it not to crush my fellows in ruthless competition or to slay them in brutal war. I will use it to fight for their welfare. I will employ it not to subjugate men for my private advantage but to subjugate the forces of nature for the common good. I will use it to fight pestilence and floods and disease and evil and ignorance." Then we have what William James called "a moral equivalent for war," something that calls

out the heroic qualities of human nature in a constructive, not a destructive, way. To crush and repress the fighting instinct would be self-mutilation. To let one's fighting instinct go, to cast off all restraint over it, would be self-expression in the cheap and shallow sense; and it would result in a return to primitive barbarism. To control the fighting instinct and to direct it to a creative end in harmony with one's best ideal is self-realization. And it is in self-realization, not in a spurious "self-expression," that true freedom is to be found.

The Apostle Paul had never heard of the new psychology but in his experience of the influence of Christ upon his life he had the fullest realization of the power of an ideal commanding enough to bring all his unruly impulses into a satisfying harmony. There was a time when Paul had felt himself in bondage to his instincts. "What I would not, that I do," he lamented; "what I really would do, that I do not. Wretched man that I am, who shall deliver me?" There came a time when through his vision of Christ and whole-hearted commitment to Him, he no longer felt himself dragged toward opposite goals, the helpless victim of conflicting desires. A new ideal had come into his life which could give unified direction to all his impulses, so that he could henceforth feel himself a free man and cry triumphantly, "where the spirit of the Lord is, there is liberty."

We may not understand all that Paul's experience involved, described in language that sounds rather strange in our twentieth century ears, but the essential meaning of it we all know because in varying degrees it is happening all about us every day. What Paul called the indwelling Christ is a living reality. When one comes to appreciate the splendor and the glory of that supreme Person, and in glad self-commitment identifies his own purposes with Christ's, he finds a new and unifying principle in all his living.

"Who that one moment hath the least despaired Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not and that are!"

Through bringing the entire life under the influence of Christ, no longer being satisfied with anything that is out of harmony with Him, one finds himself becoming freed from inner conflict and able to join in the glad testimony that "where the spirit of the Lord is, there is liberty."

FINANCIAL AND FIDUCIARY MATTERS**ALFRED WILLIAMS ANTHONY****I****A NEW FORM OF BEQUEST INSURANCE FOR COLLEGES**

Out of five years' experience, pioneering in the field of bequest insurance for charitable objects, the Equitable Life Assurance Society has developed a new form of policy which has the following features:

The policy insures the life of some friend of the college, usually an undergraduate and usually a member of the senior class. The direct beneficiary of the policy is some person or object having an insurable interest in the insured, such as father, mother, brother, sister, fiancée, relative, or the insured's own estate. In the policy is written a pledge of a definite amount, one hundred dollars or more, which is to be paid to the college out of dividends as they accrue, which will be ordinarily within the term of eleven years. This pledge to the college, in insurance parlance, is an "assignment of interest."

If ten or more persons in a college class, or in any other group, take out policies at the same time, medical examinations are not required.

Such a policy ordinarily fits in with a student's sense of responsibility to the home and to relatives, as well as to the college, and therefore carries a larger measure of self-commitment to the keeping of the policy alive through future years than averages to be the case when the college, under the pressure of a somewhat artificial stimulus, is made the sole beneficiary. This tends to prevent lapses.

At the same time, solicitation for the taking of policies by undergraduates is not strenuously pushed as the company has found it preferable to have lapses occur at the beginning by policies not being taken at all than to have them occur later. The process of solicitation is more natural.

These policies, when issued, are listed with the college and with the central office of the company. As soon as graduates have returned to their homes, or have settled in fixed places of resi-

dence, then they are severally listed with local agents in the place where each resides. The policy then becomes what the company calls "grooved," that is, it becomes a part of regular business, fitted into the regular system by which all policies are routed, and subsequently cared for. The follow-up then is not specialized but regular, and lapses are guarded against.

The college is notified of dividend accruals as they occur. In case of the maturity of a policy by death of the insured, the college receives the full amount of the pledge or the assignment, a part of which is paid through dividends already accrued and the balance directly by the company.

The company will issue policies on the non-medical basis as low as \$500 on life and long endowment forms, and as low as \$250 on endowments running for twenty years or less. In connection with these policies disability features may be embodied.

It is believed that this form of policy meets the objections which have been urged against the use of life insurance for building up endowments by college classes and other special groups.

II

THE UNWISDOM OF LONG ACCUMULATION

A gentleman has proposed setting up a modest sum of money, perhaps thirty or even forty thousand dollars, to accumulate under its own earnings until it reaches several millions of dollars, the precise sum not yet determined. After the lapse of years, which may be 50, 75 or even 100 years, this gentleman has in prospect the idea of founding and endowing educational institutions in the state of his birth, in the state of his residence and in a specified city of the Middle West.

Such a project challenges interest. It also raises questions and suggestions, some misgivings and doubts.

There is a growing apprehension that the present generation may provide an unwise number of benefits for future generations which the future generations will not need. Uncertainty is sometimes felt concerning even the structure of social organizations as at present existing;—will these endure? Will even a great city of the Middle West be a great city in a hundred years, or in fifty years?

What is the proportion or the sensible balance to strike between (a) the conversion of present benevolence into present action fitted to the present day, and (b) the preservation of present benevolence for some anticipated but altogether unknown needs of the future?

Uncertainties exist also relative to the security of a fund running through a long period of time. There are insecurities of a financial and commercial character, due to changing conditions in the market and the instability of investments through long periods. There are insecurities also of a personal nature, resulting sometimes in mismanagement, if not, indeed, fraud and dishonesty.

There is a trend of judgment, one may fairly say, against perpetuities of this nature, against the building up of large sums through the accumulation of interest through a long term of years. Experience, already sufficiently broad to serve as a competent guide, has not proven such financial structures to be broadly beneficial. One may cite Benjamin Franklin's assured optimism as not being fully justified when he attempted to provide for apprenticeships and education and human welfare after a century in the cities of Philadelphia and Boston.

Benevolent purposes should generally (a) be given some present or not remote expression, and (b) be subject to revision and discretionary modification by trustees, or other qualified persons, as time passes, fitting them to changing conditions.

Programs suggested for use in celebrating Armistice Day, Goodwill Day and Memorial Day, which have the focus of attention placed on heroes of Peace and avenues for world cooperation, rather than military achievements, have been compiled by the Education Committee of the Women's International League for Peace and Freedom, and are available upon application to the

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM,
Pennsylvania Branch,
1924 Chestnut Street, Philadelphia, Pennsylvania.

Songs, poems, plays, pageants, folk dances, selections from the writings of famous men, and topics for short talks and essays, are included, classified according to the age of the pupil.

THE SCHOOL OF RELIGION AT THE STATE UNIVERSITY OF IOWA

DR. M. WILLARD LAMPE, Director

The School of Religion has completed two years of work. The purpose of this article is to answer some questions that are frequently asked about the school.

1. Organization and Plan

The School of Religion is a regular department of the College of Liberal Arts but at the same time is under the direction of an incorporated Board of Trustees which represents the Catholics, the Jews, eight Protestant bodies, and the University. The membership of the Board is constituted (one-third annually) by a representative group of individuals called "electors" who convene each year in Iowa City on a specified day in May. One-half of these "electors" are appointed by the University, while each religious group which desires to participate appoints two.

There is no attempt to reduce religious interpretation to a common level of agreement. On the contrary, the aim is to teach religion in the fullest and highest terms of which each individual or group conceives it. The rights of minorities are as fully protected as the rights of majorities. Policies are adopted cooperatively and only when consent is unanimous. The whole plan is an adventure in understanding, based on good-will and guaranteeing freedom to all. It has been formally approved by the State Board of Education. The Council of Church Boards of Education has been very close to the development of the plan from the beginning.

2. The Faculty

At the present time, in addition to the administrative director, there are three professors, a Catholic, a Jew, and a Protestant. The Catholic and Jewish professors are new this year.

The new Catholic professor is Father J. Elliot Ross, Ph.D., who for several years was the chaplain for Catholic students at Columbia University and a lecturer in that school. Previously,

he was chaplain for Catholic students at the University of Texas. He is the author of many monographs and books, and during recent years has frequently represented the Catholic Church in public conferences designed to produce a better understanding between Catholics, Jews, and Protestants. Professor Ross is also the associate administrative director of the School.

The new Jewish professor is Moses Jung, Ph.D., who for five years was connected with the Hillel Foundation at the University of Illinois, where he offered courses which were accredited by the University and where also he carried on considerable social work among students. He received his early training in London and took his advanced work in several European and American universities.

The Protestant professor is Charles A. Hawley, Ph.D. The administrative director is M. Willard Lampe, Ph.D. Both have been connected with the School from its beginning.

3. Courses to be Offered During 1929-30

A. PRIMARILY FOR UNDERGRADUATES

The Religion of the Old Testament

An outline of the religion of the Hebrews showing the development of their idea of God and of their ethical conceptions; the message of the Hebrew prophets; the influence exerted by the different Semitic peoples by whom the Hebrews were surrounded; the light thrown by archaeology and recent criticism on the main elements of the religion of Israel. Professor JUNG

The Life and Teaching of Jesus

This course deals with such questions as, What do we know about Jesus? What did He teach? What are the sources of our information, their value, and relationship to each other? An attempt is made to reconstruct the actual environment in which Jesus lived. Points are raised about his influence in history and the application of his teachings to present-day problems. Professor HAWLEY

Hebrew Language

Beginners' class in the study of Hebrew language and literature. The class will commence with the elements of Hebrew grammar and then continue with a translation of selected passages from the Bible. Professor JUNG

B. FOR UNDERGRADUATES AND GRADUATES*Religion and Modern Thought*

This course aims to deal constructively with the problems of students who feel the need of reconciling religious beliefs with the world of modern thought. Such fundamental questions as the existence of God and His nature, human immortality, the freedom of the will, the problem of evil, will be discussed. Some time will be given to the problem of the Church in the modern State. Professor ROSS.

Christian Ethics

The science of right conduct as seen in the light of natural reason. What may be known supernaturally or only by Revelation is rigidly excluded. But the word "Christian" indicates that the Christian tradition will be sympathetically considered. This course covers broadly three large topics: general principles regarding standards of morality; a consideration of a number of practical problems of individual conduct; and the ethical relations of the individual to society, and of one society to another. Professor ROSS.

Seminar: Persistent Problems in Religion

This seminar is designed for those who desire to face frankly some of the common forms of religious perplexity. Is there a God? The place of prayer in a world of law; the problem of moral evil; the question of immortality, etc. Considerable latitude will be allowed for the consideration of questions of special interest to the group. Each student is expected to formulate his best solution of the problems discussed. Professor HAWLEY

Religious Education and the Church School

One purpose of this course is to train students for leadership in the educational work of the church, including the Sunday school. Following a rapid survey of the history of religious education among Hebrews and Christians, the modern methods of teaching religion are studied. Educational specialists in other departments of the University assist with lectures on selected topics. The course may be taken for either two or three hours credit. In the latter case, one credit is for practice work in a church school laboratory. Professor HAWLEY

History of Biblical Literature

An introduction to the study of the Bible as a whole. The original sources from which the Bible was composed, including

questions of authorship and the historical circumstances which led to the writing of the various sections. The variety of literary style. The history of the translations of the Bible, especially the English versions. The influence of the Bible in English literature. Professor HAWLEY

Religious Interpretations of Life

This course will be based upon the teaching of selected Biblical and post-Biblical writers and will provide a broad introduction to the representative masterpieces in both prose and poetry of Jewish literature during the last 2500 years. Professor JUNG

A Survey of Religious Education in the United States

After a general introductory survey of the place of religion in education, with special reference to the situation created in this country by the separation of Church and State, approximately equal time will be given to the educational attitude, agencies, policies, and accomplishments of each of the three religious groups represented in the School of Religion. STAFF

Seminar: Methods of Religious Work with University Students

A study of the religious approach to students in the light of their religious background, the factors of adolescence, and the conditions of American university life. The methods employed on the Iowa campus and elsewhere will be studied and an essential part of the work will be the undertaking of definite experimental projects in connection with the religious agencies of the campus and community. Professor LAMPE and STAFF.

Note: Students may major or minor in religion, both on the undergraduate and graduate levels. Courses are open to properly qualified students of all classes except freshmen. Sophomores may register only for year courses.

4. Relation of School to Practical Religious Activities

Recently a Commission on Religious Activities was appointed by the Board of Trustees of the School of Religion, which marks a very significant forward step in the relationship of the School to the religious activities of the campus and community. Its purpose is best described in the following plan which was adopted after a year's study by a committee of twenty-one, representing the student body, the faculty, the campus religious agencies, and the churches of the community:

*Recommendation of the Committee Appointed by the President
to Study the Moral, Spiritual, and Religious Needs of the
University and to Suggest the Best Available Means for the
Development of Character Therein*

It is distinctly understood that this plan does not relieve the University or any part thereof from any responsibility heretofore existing for the moral life of the institution.

I. Our study has indicated the following:

1. That to deal with the moral, spiritual, and religious needs of the University effectively, we must relate to the problem all those forces in and around the University which do or may exert a moral, spiritual, and religious influence upon the students.
2. That it is desirable for all of the agencies which are trying to meet the moral, spiritual, and religious needs of the University to see the problem as a whole.
3. That each agency should understand the contribution towards the solution of the problem that is being made by each of the other agencies, and that each agency should adjust its efforts so as to prevent needless overlapping and achieve the most effective form of cooperation.

II. We believe that this task requires a permanent organization in which the University, the student religious organizations, and the churches of the community are represented; but we believe that the details of this organization should evolve only after a period of careful experimentation.

III. We present the following plan in the belief that it is the best available means for accomplishing the purpose in view. The plan is based on utilizing the School of Religion as the most representative religious organization at the University.

We propose that the School of Religion be requested to appoint, subject to the approval of the President, a commission on which the University, the student religious organizations, and the churches of the community will be represented—the number of members of the commission to be determined by the Board.

This commission:

1. To provide for a continuous and intensive study of the moral, religious, and spiritual needs of the University, and of the best means for the development of character therein.
2. To seek the most effective cooperation of all the existing and potential forces in and around the University that may be utilized in achieving the character objectives in view.

Time and wisdom will be required to carry out this plan which offers an unusual opportunity for furthering the ideals of character in the life of the University. It opens a way by which stu-

dents and professors, ministers and laymen, Catholics, Jews, and Protestants may face a great moral task together, with no sacrifice of individual or group convictions.

The chairman of the Commission is Mr. R. H. Fitzgerald, Director of the Iowa Memorial Union, Secretary of the Board of Trustees of the School of Religion, and for many years a central and potent factor in all movements affecting the human values of university life.

5. Finance

The administrative expenses of the School are provided for by a generous donor. His original offer covered a period of three years or until September 1, 1930, and a recent second offer covers an additional period of five years, or until September 1, 1935, *the essential condition being that the participating religious groups shall continue the financial support of their respective professorships.* Thus the expenses of the School are met by contributions from individuals and religious groups, and not out of state funds.

At the request of the Association of Presidents of Baptist Schools and Colleges, the Board of Education of the Northern Baptist Convention has just appointed a surveyor to visit the various Baptist institutions requesting his services and to make a careful, intimate study of the whole life and activities of the institution. The Board has appointed Dr. J. D. Elliff of the Department of Education of the University of Missouri. Dr. Elliff has secured leave of absence for this work and will begin his study at once. He will study as many institutions this year as possible. Dr. Elliff has for many years been inspecting schools and colleges for the University of Missouri, the State Department of Education of Missouri, and the North Central Association. The significant thing is that the presidents of the schools and colleges have themselves requested that this study should be undertaken.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

THE AUTHORITY OF THE BIBLE RESTATED**Editorial*

An American missionary from India used to tell his audiences here how American missionaries when first going to India took with them young American apple trees for planting. When the trees grew they had a different look: trunks, leaves, and fruit had a strange exotic appearance. But, he used to say, when you took a bite, you found the genuine apple flavor. This was said to illustrate how Indian environment changed the form of Western Christianity but left its essence. It would also illustrate how the movements of history might change the formulation of religious truth, but leave intact its essence.

The authority of the Bible is an instance of this kind. Authority in general is no longer what it used to be: it still exists, though some discouraged by our present lawlessness are inclined to doubt its existence, but it has assumed a different form. Unquestioned obedience is antiquated: government requires the consent of the governed; the child will not obey without asking "Why?"; and even in the church men no longer are inclined to bend their necks in silent submission. All this is real gain; for a slave's obedience has no moral value. But authority that can give good reasons for its demands still exists.

The book under review is a restatement of the doctrine of the authority of the Bible in the light of its newer study. The essence is still here but the form has changed; but those who think in modern terms will find nothing vital missing. The volume thus, we may note at the outset, fulfills the purpose of the series to which it belongs, namely, the Library of Constructive Theology, whose aim it is not to provide another set of theological handbooks recording what has been believed in the

* *The Authority of the Bible*, by C. H. Dodd. Harper & Brothers, New York. 1929. pp. xv, 210. \$3.00.

past, but to present a sincere attempt to grapple with the problems of today.

In discussing the nature of the biblical authority, the author acknowledges that modern criticism has disturbed the unquestioning faith in the Bible with which former generations came to it in public worship and private devotion. The only way however to restore confidence is to show that the Bible gains by criticism. The new knowledge of the Bible must be assimilated and given its rightful place; then we shall be more free to open our minds again to all influences of the Christian tradition, and the Bible, more reasonably understood, will once again serve as the organ of a profound corporate experience. It stands differently with the dogmatic authority of the Bible. This was superimposed to take the place of the infallibility of the pope. The Bible contains the materials for a well-articulated philosophy of life, but a system of theology is another matter, and it is something more than the Bible claims for itself. The author asserts emphatically that authority in its primary form is the authority of the truth itself, compelling, and subduing. Without fear of the charge of subjectivism, the author claims that what we believe, we believe in the end not because an external august authority bids us so to believe, but because there is something that compels us to believe—something in the world of our experience. In a secondary sense, authority is vested in expert testimony (as in science and art) which leads sometimes beyond the limits of our individual experience. In religion there is similarly a place for the authority of the expert, not as a dictatorial or coercive authority, but by way of stimulus, support and direction. The expert in religion is the saint or the prophet—the man of inspired character or vision. In this sense we find a religious authority in the Bible—the authority of the experts in the knowledge of God, masters in the art of living; the authority of the religious genius.

The evidence for his thesis the author derives from four sources: the authority of individual inspiration; of corporate experience; of the Incarnation, and of history.

The authority of individual experience is found in the prophets. In this section, occupying about one hundred pages

or one third of the volume, the author gives an extensive survey of the origin and growth of the religion of the prophets, reaching its climax in ethical monotheism. The origin of the religious experience of the prophets lies in a certain rhythm of movement between two poles of feeling—the feeling of the remoteness and strangeness of God (Rudolf Otto's "numinous" and the Hebrew *virah*), and the feeling of the nearness of God. The patriarchal stories illustrate both. The primitive prophet like Samuel is mysteriously endowed with the spirit of God: hence the term "inspiration." He is a "seer" or clairvoyant, subject to ecstasy. This abnormal psychic disposition and its attachment to the cult of the national God is common to all the *nabis* of the eleventh to the ninth centuries. But it has as yet no necessary connection with those moral and spiritual qualities which mark the true religious genius. If therefore inspiration is to be considered the basis of the authority of the prophets, it must be something more than the function of abnormal psychology of the primitive ecstatic (or his modern analogue, the psychic "medium"). This inspiration we meet in the prophets of the eighth to the sixth centuries with whom the ecstatic element is secondary and the moral and spiritual primary. The psychological element in the experience of the prophets, the author describes as "an elevated idea, suffused with intense emotion, entering consciousness in dramatic forms created by imagination, and uttering itself in poetical language." It is the ethical and spiritual content of Old Testament prophecy that justifies its claim to inspiration. The prophets radically transformed the religious conception of their day in many particulars. They gave an ethical and rational value to "holiness," and in freeing it from the priestly notion of *tabu*. This was a new and creative idea. To be religious required insight into the moral demands of God and brought about an understanding of God himself in terms of moral values, bringing with it a new and worthier idea of the character of God. The prophets also led the way in a new estimate of the scope and range of the divine action, expressed in terms of monotheism and universalism. Such an idea of God, emerging from naïver and cruder forms of the earlier Hebrew religion, cannot be regarded as a revela-

tion of truth itself to the seeking mind of man. These creative ideas of the prophets were the result of their own personal religious life which in itself is a contribution to our knowledge of God.

A second source of the authority of the Bible lies, according to the author, in the corporate experience of the community life of the Jewish church in the period between the prophets and the coming of Christ. The Bible is a record of religion in common life. The religion of the prophets took form in the life of the community. The Law represents the institutional framework of this life. In the Psalter we have the distinct piety of the prophets made the possession of the whole society, in Proverbs and other "Wisdom" books its every day morality. In enlarging and enriching for us the area of experience within which truth reveals itself, and in giving us something more than transient and individual religious experiences as the basis of faith, the Bible speaks with authority.

The Incarnation of Jesus Christ is, according to the author, a third source of the authority of the Bible. The New Testament is the literature of a decisive movement in religion, and the Christian church is the center of a new spiritual movement. The New Testament "fulfils" the Old in that it meets the problems left open by Judaism out of a direct experience of spiritual things of which Christ is the center. The authority of Jesus as teacher is not to be sought in His words as the last refuge of infallible external authority. They were historically conditioned, and demand spiritual insight for their recognition and interpretation. Yet the eternal truth in His words makes direct impact on the mind through its temporal expression. But for the final account of His authority we have to go behind the sayings to His personality.

The author's fourth evidence for the authority of the Bible is drawn from the evolution of religion as a historical process. It is possible to mark the progress of biblical religion from its cruder forms through prophetic religion to Judaism and from Judaism to Christianity. The Scriptures furnish the historical data; and when the biblical documents are before us in their chronological order we find in the Bible a development in relig-

ious life and ideas which accompanies a progressive widening of the inner and outer horizons of the spirit of man, and expresses itself in an ever more effective dealing with the expanding world. The author defends the use of the term "progressive revelation." It has two compatible meanings: man's search and discovery and God's making himself known. Whether we say that men progressively discovered a revelation which in God's intention is eternally complete and unalterable, or that God Himself proportioned the measure of His revelation to the stage of human progress, is perhaps no more than a matter of verbal expression. Its consummation was reached in the personality and teachings of Jesus; in whom we find both the old and the new intermingled: He gathers up into His teachings the most vital elements in the religion of His people, while He relentlessly repudiates many things sacred to His predecessors and contemporaries. The work and influence of Jesus is the climax of the complex process traced in the Bible. It is of the highest worth and a revelation of God.

The author concludes with a discussion of the Bible as "the word of God." Jesus Christ is the key to biblical revelation: how did He reveal God? Not by uttering dogmas to be accepted without question, but by leading men into such an attitude to life that they could see that certain things must be true. This is the function of the Bible: it is the instrument of a Spirit in creating an experience of divine things.

This sketch fails to convey an adequate view of the author's treatment of a very vital theme, which to biblical instructors, it goes without saying, is of the utmost importance. It is a thorough-going, scholarly, and constructive treatment, with abundant biblical references, and written with a warmth of conviction which is catching. To our knowledge it is the first book of its kind written since the rise of modern biblical criticism; and it is calculated to restore the former confidence in the authority of the Bible. We venture to think that it will be for this generation at least the standard work on the subject.—*I. J. P.*

past, but to present a sincere attempt to grapple with the problems of today.

In discussing the nature of the biblical authority, the author acknowledges that modern criticism has disturbed the unquestioning faith in the Bible with which former generations came to it in public worship and private devotion. The only way however to restore confidence is to show that the Bible gains by criticism. The new knowledge of the Bible must be assimilated and given its rightful place; then we shall be more free to open our minds again to all influences of the Christian tradition, and the Bible, more reasonably understood, will once again serve as the organ of a profound corporate experience. It stands differently with the dogmatic authority of the Bible. This was superimposed to take the place of the infallibility of the pope. The Bible contains the materials for a well-articulated philosophy of life, but a system of theology is another matter, and it is something more than the Bible claims for itself. The author asserts emphatically that authority in its primary form is the authority of the truth itself, compelling, and subduing. Without fear of the charge of subjectivism, the author claims that what we believe, we believe in the end not because an external august authority bids us so to believe, but because there is something that compels us to believe—something in the world of our experience. In a secondary sense, authority is vested in expert testimony (as in science and art) which leads sometimes beyond the limits of our individual experience. In religion there is similarly a place for the authority of the expert, not as a dictatorial or coercive authority, but by way of stimulus, support and direction. The expert in religion is the saint or the prophet—the man of inspired character or vision. In this sense we find a religious authority in the Bible—the authority of the experts in the knowledge of God, masters in the art of living; the authority of the religious genius.

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THE NEW TESTAMENT IN THE THEOLOGICAL SCHOOL

JAMES HARDY ROPES,

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of Harvard University

Editor's Note: Professor Ropes' article is the second of a series on "Teaching in a Theological School"; the first appeared in the January issue, written by Professor Edwin Lewis, of the College of Theology of Drew University, on "The Problem of a Teacher of Theology."

There is probably no field in education that is beset with graver problems and heavier responsibility than that which is concerned with the training of ministers and religious leaders. The symposium as planned will consist of articles dealing with the problems of teaching in the various studies that compose the theological curriculum. Professor Dahl, of Yale Divinity School, has promised to write the article on the Old Testament; and it is expected that others will follow.—*I. J. Peritz.*

The teaching of the New Testament in a theological seminary is no simple task, although it is perhaps not beset with quite all of the difficulties and perplexities which attend the effort to teach the New Testament to college undergraduates. A common professional interest on the part of the students can be assumed, or at least insisted on, but their attitude toward the New Testament is far more varied than formerly, their notions of what their professional use of the book is likely to be show great divergences, they are often impatient with critical study of problems for which they crave—what it is impossible to give them—a plain answer in a straightforward formula. They have been too much trained in the vague descriptive summaries of history, literature, and psychology, and their capacity to think accurately and to keep their mental processes in a clear air and out of the fog is in many cases not what a college graduate ought to be expected to have. They substitute immature generalities, drawn from what they would like to believe and set forth in no order and at great length, for brief and orderly discussion of what can be learned from the definite and ascertained facts. But all the same most of them are dead in earnest, and the teacher knows that if he can show them

what the critical examination of a problem really is, and what it means to think carefully, he has done them a real service. If he can open their minds to the concrete interest of the Gospels and Acts and Epistles, can make them see the pregnant fulness of these writings, can persuade them to expect to find intellectual and religious nourishment and incentive everywhere and not merely in the Sermon on the Mount and a few favorite parts of other chapters here and there, if he can show them the firm outline of solid thought in the several parts of the New Testament, and if he can lead them to admire and respect and worship, he has his reward.

The aim of seminary study of the New Testament is partly the historical understanding for its own sake of the origins and earliest history of the Christian religion, and belongs to the general study of Christian history which, on the whole rightly, has been given so great a place in most of our systems of theological education. Without that a minister's thought is both narrow and incomplete. But the study of the New Testament has also special significance as furnishing one of the elements with which the study of Christian Theology has to do, and as related to the minister's work of teaching and preaching. Systematic Theology and Practical Theology represent the crown and summing up of the whole course. A student who approaches either without knowing the New Testament is lame, halt, and blind.

The average theological student of the present day enters the junior class with very little knowledge of the New Testament itself. So far as I know, this has always been the case, and I suspect that our students bring with them more knowledge than their predecessors did. But they often carry the troublesome impedimenta of a good many crude and uninstructed notions about the New Testament. There seem to be two ways of introducing a student to the subject. One is to lead him through a general course of study about the whole New Testament; the other takes the text (in English or, in former days at least, in Greek), of some great section, such as the Gospel of Matthew or certain chief Epistles, and, while following the interpretation of that, in considerable detail, uses it for bringing to his attention

the vast body of knowledge, problems, and thought with which he needs to be acquainted. Each method is capable, in the hands of a skilful teacher, of effecting the desired result. My own way happens to be the former, the way of a general and comprehensive introductory course, and it is with that in mind that I can best speak of the aims of our New Testament teaching.

If the professor can have for the purpose a full quarter (or still better a third) of the student's full time for a year (assuming that the student is not seriously distracted by the care of a parish or similar responsible work), he can lead him to a pretty good general outline knowledge of the New Testament field.

The most important knowledge for the student to acquire is the knowledge of the New Testament itself. He has almost never had the habit of viewing these books as real literary compositions made by authors who had followed a plan carefully formed. His past acquaintance with his traditional or self-made anthology of interesting brief passages has not led him to any accurate or comprehensive knowledge of what is in the New Testament, as apprehensible from the English text without any comment. Still less has he in most cases any inkling of the general purpose or argument or drift of the Epistles. That the Synoptic Gospels are to be thought of as separate pictures of the life of Christ, each with its distinctive characteristics is a new idea to him (and, indeed, when he grasps the idea, the books about the Gospels give him but very inadequate assistance here). Much of what he needs to learn seems beneath the dignity of theological education, but it is really the one thing needful. For the Gospels this study, which takes much time, had better be carried on without any great reference to the subtleties and uncertain varieties of Synoptic criticism. Only the one conclusion that Mark was used to provide the framework of events in Matthew and Luke is necessary, and will help him. The narrative of Acts is easy to master. To this fundamental knowledge he must be shown how to add the few things that are actually known about the origin of the Gospels. Here he will be disappointed to find how few they are, for the good teacher will brush away the vast accumulation of theories and direct the student to the actual facts, and will try to make

him consider the specific limits of the inferences that can with any certainty be drawn from them. The discovery of what is the process of rigorous historical inquiry into, not what *might be*, but what *is* (and that in a field of ancient history where historical criticism is made requisite by the slender compass of the data and the vast overgrowth of tradition and speculation), is one of the most valuable results of all this work. And the whole experience is not one which narrows the subject and discourages the student; rather it opens his eyes to the living interest of these books, which in this light may acquire a fresh reality that his youthful reverence, or perhaps his later revulsion, had not permitted; and to deal only with facts and tolerably assured inferences ought to be a stimulus and a joy. But at this stage he must, so far as possible, be kept away from doubtful hypotheses, whether orthodox or of the newest fashion. His business at present is to lay a solid foundation.

The same principles apply to the succeeding study of the Teaching of Jesus as found in the Synoptic Gospels. What the student needs to have is the facts, as clearly and faithfully put together, with some rational coherence, as can be done. He ought to use the drier books, rather than those attractive manuals, some of them so excellent, to which he may more naturally turn. The latter belong to a less arduous and less professional course of study. Later, when he has learned his own lesson and formulated his own problems, they may help him. And the teacher must try to keep him away in large measure from the relief of convenient, but really uncertain, solutions, while he forces him to confront the seriousness of hard problems.

In the Gospel of John and the Epistles of the New Testament the same aims will guide. The important thing is to know the contents of these books. That is impossible, as least for the Epistles, without an understanding of the purpose of each. What seems at the outset discursive, pious verbiage is really careful, sententious discussion, with a definite end in view. The teacher's aid is here indispensable, and the time available hardly sufficient. Full and, especially, coherent outlines must be furnished and explained. In the lack of time for detailed, even though elementary, exegetical study, the student will find himself often taking

the teacher's word for it that the formula he learns is really the meaning and outcome of the chapter, but he will learn what the process is, will think some things out for himself, and will acquire a wholly new notion of what these often obscure writings were meant for and what they are. He will be able to retain a knowledge in which the several Epistles have their own character, and countless verses and passages of which he was hitherto wholly ignorant will gain a meaning and an interest for him. Some disputed questions of date and genuineness will have to be mentioned, but it is very easy to waste too much time on matters that have puzzled the professor himself. Yet the attitude throughout must be one of critical study.

After laying this foundation or coincidently with the work of laying it, the general system of Pauline thought must be presented. It is not important that the student should accept it, still less so that he should know much of the more theoretical views now under discussion as to the channels of influence which contributed to its formation. What he needs is to understand it, and to respect it as possessing intellectual dignity as well as historical importance.

Every teacher will know how to add to what has been said. I have tried to emphasize the aims which control my own (never realized) ideal for the plan of teaching which I have adopted.

To the study thus outlined some instruction ought to be added on the New Testament text, on the history of the canon, and on the origins of the King James Version. Here it is easy to overwhelm the student with learned material which he cannot possibly use, even if he understands what it is all about. The real significance of these subjects is apologetic, in the larger sense of the term. What assurance we have that the New Testament as printed represents with sufficient accuracy the books that were written in the first century is worth knowing. And the question of how the New Testament came into existence and how it came to be subjected to the doctrine of inspiration, while properly pertaining to Church History and the History of Doctrine, are of strong positive interest to the New Testament student, provided they are treated from the historical point of view and not as a mere succession of problems of which the meagre evidence per-

mits no convincing solution. Here, as in the whole field, a balance between neat generalities, well-founded but given to be taken on authority, and an undigested series of facts, the critical use of which requires more maturity than the student can possibly have, represents the task of the teacher.

Of the more advanced New Testament courses not much need be said. For exegetical courses, in which the Greek text is used, what the teacher most needs is a thorough grasp of the meaning of the passage and of the document as a whole. And he should not forget that it is not the way the writer approaches his topic but the point at which he comes out that usually reveals what he had in mind from the start to bring out. Detailed interpretation of the English version makes even greater demands on the teacher's skill and knowledge. His own ever-present and vivid sense of the underlying Greek original must there be made to illuminate the instruction in the version. In courses on special topics and the investigation of such topics, whether of history or thought or "Introduction" or any form of criticism, the individual knowledge and genius of the teacher and the interest of the student will control. Only then, just as at the more elementary stage of the work, let the teacher not forget that to instil methods of sound criticism and habits of rigorous and clear thinking and reasoning is a far more valuable service to the student than to enable him to reach any conclusions whatever which it might be possible for him to discover.

A committee representing the small colleges of Illinois and Wisconsin, under the chairmanship of President Rall, of North Central College, is making preliminary plans for a self-study by colleges of the problems of their students. The main subject for study is: "What must the Christian college do to be Christian?" with the secondary theme, "What are the character-shaping forces on the campus?" A Study Committee has been appointed to discover what is known and also to plan the lines of research necessary for the gathering of data during the coming college year. A conference in the spring of 1930 will bring the colleges together for discussion and further plans.

TEACHING ISRAEL'S RELIGION BY THE CASE METHOD*

PROFESSOR FLEMING JAMES, Berkeley Divinity School

What I am about to say is addressed primarily to those whose work it is to teach the Old Testament in a theological school, although it would, I think, apply equally well to those who give courses in the Bible and religion in colleges. Most of the men who study in such a school have in mind the active ministry as their life work. What our students want to get from their courses in the Old Testament is primarily the ability to use it effectively in the pulpit, in the church school and in their contact with individuals, as well as in their personal religious experience. Am I wrong in saying that the first obligation of us who teach them is to help them acquire this ability? I believe that we recognize this obligation and spend much thought upon the way in which we can best fulfill it. Out of a very limited series of experiments in different methods of meeting the need I venture to offer a brief report upon that which I have found most effective.

By far the chief value of the Old Testament for the modern man lies in its religion. I have come to think, therefore, that all of the comparatively few required hours devoted by the usual theological student to the Old Testament should be expended upon the study of its religion. Not that introduction, history, exegesis, content, archaeological material can be neglected, but only that *religion should be the basis of each required course*, the other things being built upon it as a foundation. I shall try to illustrate what I mean by this presently.

Now there are two methods of studying Israel's religion which seem to divide between them the majority of books available upon the subject. One is that of Old Testament theology, which treats its matter by themes, such as The Idea of Religion, The Idea of God, The Idea of Man, The Approach of Man to God, etc. An excellent example of this sort is H. Wheeler Robinson's *Religious Ideas of the Old Testament*, from which the captions just recited were taken. How helpful it can be and how prac-

* Read before the Society of Biblical Literature and Exegesis.

tical, those of us know who have in time past steeped ourselves in such a book as A. B. Davidson's *Old Testament Theology*. But it has the obvious drawback of obscuring the development of religious thought as a whole. All it can do is to give this development under each several theme.

To remedy such a defect the historic manner of treatment has been introduced and is at present deservedly popular. It aims to give the evolution of Israel's religion by periods as far as possible, though its exponents do not hesitate to devote sections to the study of particular ideas and movements. This is the line followed more or less consistently by Kautzsch, H. P. Smith, Peters, Hölscher, Marti, König, Kittel and others. Dr. Barton's book, a second edition of which has recently been published, shows how stimulating and informing such a handling can be.

The method that I am now suggesting is an off-shoot of the study by periods. It is indeed only an extension of what that study does when at certain junctures of Israel's religious development it describes the religion of dominating men like Moses, Amos, Hosea, Isaiah, etc., in the conviction that their contribution to Israel's religious growth was decisive for their time. This method would aim to tell the *whole* story and not only a part of it through people.

If that can be done, and I think it can, it has obvious practical advantages. It tends to fix attention upon the fact that religion is to be found in people and in nothing else. What the individual men and women of any place or age think and do in relation to the Unseen—that is the religion of the place or age. Of course these individuals influence each other and are all in common influenced by those who have lived before them, so that one gets traditions and group ways of believing and acting, but always it is individuals who think and act. In scrutinizing the individual therefore we are in contact with the unit of religion.

Again, the individual excites interest. He is concrete, immediate, vital. What happens to him and what takes place in his mind is a story, and we all like stories. Moreover, we like people. It is they who win our love and give us inspiration. The more people we come to know in the Old Testament the more it will live for us, the more we shall go to it for companionship and the kindling of great thoughts.

But to describe the method. One sets out to ask, What is the religion of a particular man, David, for instance. Naturally the question arises at once, What do we know of David? This necessitates a discussion of the sources, the study of pertinent sections in books on introduction, the marking in colors of the margins of the several documents. Then, how far can the sources be trusted to tell us the truth about David? So historical evaluation enters in. This usually is treated as a part of introduction, although it verges into history.

Next, what was David's *situation*? This can be answered from the sources themselves, a process that involves close study of the content with the question in mind. It also takes one to modern historians in order to get the facts assembled and interpreted by them as to David's setting.

Then one inquires directly how David's religion led him to think and act in the given situation. Once more the sources must be scrutinized and supplemented by reading in several histories of Israel's religion.

Finally, one goes on to reflect upon the value for today of the religious ideas and attitudes thus discovered. Can they be used in one's own life, or do they belong to the category of primitive concepts from which one should try to free his mind? The men of the Old Testament present both these kinds in rich profusion, and furnish us with a searching test to which we may subject the various elements of our personal or social religious outlook. They are, I believe, specially helpful in enabling us to recognize the primitive survivals of which we too often are unaware. God knows, there are plenty of these still active amongst us.

Thus, as I said a moment ago, introduction, history, exegesis, content all come in for a share of the student's attention, but the religion supplies the thread upon which all are strung. The chief value is pursued from the start and never lost sight of. My own small experience shows me that this is possible and that students respond to it. They also seem to take a real interest in each successive personality investigated. They like him or they dislike him, and they know why. They appraise his conduct and ideas with zest. Was he on the right track and did he go about it in the best way? How does he compare with his pre-

decessors? And so on. And all the while they are adding to their acquaintance, so to speak; often making a new friend who will cause the Old Testament to live for them and will not be without influence on their thinking and their ethical choices.

I might add that the literary power of the Old Testament can be brought out in the course of such a study as the sources are gone over in class. The men—or those who wrote of them—can be given the floor to speak for themselves, with perhaps an appreciative comment or two. And students can thus be made to feel that they are dealing with the indescribable final thing that we call a classic.

To be more specific, I should like to run over the names of the men whom I have found it helpful to study in this way.

To begin with, can one handle Abraham, Jacob and Joseph in any effective fashion? I think so. The student of course learns at once that the sources here do not give us history.

Does this mean that we are to pass the book of Genesis by and initiate our study with Moses? Perhaps so. One may feel with Wellhausen that what we have in the patriarchal narratives is but the reflection of events and thoughts of a later age. Very good. Let us hold them over, then, till we reach that age, whatever we think it to be. Arrived there, let us treat them, if we please, as the creations of the Yahwist, the Elohist or the Priestly Writer. But let us not lose them, as is so often done today. Characters of fiction though they may be, they have become real people to succeeding ages and have played their part in the religious life: witness St. Paul's use of Abraham's faith. In the interest of sheer history, to say nothing of religion, let us not allow them quietly to disappear. Let us retain them along with their creator as we still do retain the equally fictitious Job.

Actual history, however, starts with Moses. I suppose I am safe in saying that. Even Professor Hölscher knows at least one thing about Moses—that he was the ancestor of the priests of Kadesh! Others allow us more material to work on, quite enough to construct for ourselves the outlines of a what Professor Meinhold calls "a great human personality." After him, Joshua and the outstanding heroes of the Book of Judges—Deborah, Gideon, Jephthah, with a glance at Samson, that embodiment of

all that religion ought not to be. Then the great figures of the Books of Samuel and Kings: Samuel, Saul, David, Solomon, Jeroboam, Elijah, Elisha, including possibly Ahab, Jehu, Josiah and Hezekiah. In the same period would fall to be considered the Yahwist, the Elohist (whether individual or school) and the Deuteronomist, as well as the sublime succession of pre-exilic prophets. With the exile would begin a new chain which offers us some of the most decided and colorful figures of the Old Testament, in spite of the fact that their names have often not been preserved to us. Think for instance of Second Isaiah, Koheleth, the writer of the Book of Job, to say nothing of the Psalmists. Personally I have come to be much interested in the Priestly Writer or writers, in the teachers of the Law represented by Ezra, whatever we make of him, and the Chronicler, with his appetite for church music, military preparedness, the temple service and large collections. The wise men with their personal interest in the reader and their genuine good feeling, their unexpectant attitude, as if nothing particularly new need be looked for in the world, their socialized viewpoint which yet so strangely lacks altruism, their absence of depths and heights appeal to me. Nor let me fail to mention finally the writer of the Book of Daniel, who himself faced the Antiochan persecution and was ready if need be to die for his faith, giving to his harried fellow-countrymen the first martyr book of the Bible, sounding out its clear trumpet call to faith and endurance in the short while remaining before the great intervention of God. All these are worth knowing as men, and not merely as exponents of certain ideas in the development of thought. Indeed, one comes best to understand them in the latter capacity through learning to recognize and appreciate them for what they were in themselves.

A word in closing as to the bibliography available for one who is trying to teach by this method. In some parts of the field it is very rich, as for instance in the case of Moses and the pre-exilic writing prophets. There individual studies abound and are to be had in almost any of the histories of Israel's religion. But in general one gets little direct help from the work of modern scholars in pursuing his inquiry. None of them have considered their subject from this point of view. And so although they give

one plenty of background they compel him to glean the particular things that he is looking for as best he may from material organized to bring out other aspects.

I know of only one book which follows the method explicitly, and it occupies itself with the history of Israel in the broader sense, not exclusively with the history of its religion. This, however, makes it no less useful in the narrower field. It is Professor Kittel's *Gestalten und Gedanken in Israel*, put forth by him in October, 1925. In his preface he declares that his endeavor to understand the development of Israel purely from its personalities is a "new way, hitherto untrodden." And he expresses the hope that from such a treatment "many new lights will fall upon the development and the inner life of the most noteworthy of all the cultured peoples of the earth." It is my hope that this work may be soon translated into English and so made available for the majority of our students.

If my readers know of other books or articles that may be useful in the pursuit of such a method I should be grateful to learn of them. I suspect, however, that he who teaches by this method will continue to find that he must for the most part dig his material out of the sources for himself. But that only makes it the more interesting.

New headquarters for Presbyterian students at West Virginia University have been opened this fall. A larger building, better located and with accommodations for a larger number of Presbyterian girls in the dormitory has been secured. The building is known as Westminster House.

The Iowa School of Religion has secured Reverend Father John E. Ross to represent the Catholic constituency in that school. Dean George F. Kay writes, "He is an unusually high class man. Our staff this year will consist of Doctors Lampe, Hawley, Jung and Ross. These are all men of whom we can justly be proud."

WESLEY COLLEGE SCHOOL OF RELIGION

PROFESSOR ISAAC S. CORN, Department of Biblical Literature,
Wesley College

Wesley College School of Religion, located in Grand Forks, North Dakota, and affiliated with the State University, is taking a significant forward step in its development this fall. For the first time in its history the School of Religion is soon to occupy a permanent home designed especially for its use and purpose.

Robertson Hall, as the new home of the School is to be called at the request of the donors, is the gift of Mr. John M. Hancock and family of New York City and fittingly marks the completion of thirty years of continuous presidency of the College by Dr. E. P. Robertson. This new home, now in process of construction, when completed will be as fine a building as is to be found on the campus of any institution of higher learning in the northwest. The first floor will contain a small auditorium with stage and two studios for private instruction in expression. The remainder of the building will be given over to the use of the School of Religion. The second floor will contain the office of the President with a smaller office adjoining for the use of the President's secretary, a professor's office, two recitation rooms, a waiting room, and a ladies' lounge. The top floor will contain a large recitation room, a seminar room with departmental library, and two offices for professors. The building is to be completely furnished and splendidly equipped throughout. All furniture for the entire building is to be new and of the best quality.

Robertson Hall will also be used as the meeting place of the North Dakota Summer School of Ministerial Training. Certain rooms in the building may also serve as offices and headquarters for the student secretaries of some of the churches of Grand Forks in which Wesley College is located. Formal dedication of the building will take place at some time in early autumn.

The nature of the instruction, as is well understood, is influenced by the affiliation and cooperation with the State University.

CHRISTIAN EDUCATION IN A METHODIST CONFERENCE

PRESIDENT-EMERITUS W. O. THOMPSON, Ohio State University

The Ohio Conference of the Methodist Episcopal Church has recently held in Columbus, Ohio, a session full of interest. This is the largest conference in Methodism. Its importance, however, does not arise from that fact but rather from the fact that the area of this conference includes rural, village, small city and large city constituencies. Perhaps no other ecclesiastical division would be more representative of the country at large than this conference. The preachers, the missionary societies of the women and all the organizations brought together as representative a group of citizens as could be found in the middle west.

There were some issues of importance and others that were interesting if not important. For example, there was a little protest against the familiar Amen in Methodist circles as tending to disturb worship. I imagine the old circuit rider would fail to understand this suggestion. There, too, was the suggestion that crying babies should be left in the nursery. This, also, is a modern invention which our grandfathers did not discover. Aside from the interest and enthusiasm of the people there were certain particular issues that came to the front. To an outsider these seemed to be first, the ethical issues in Christian citizenship as represented by the church. Rarely has a meeting more clearly set up a definite challenge to the membership to live "as becometh the gospel of Christ." It was entirely clear also that the conference felt the necessity of what is sometimes termed ethical preaching.

A particular application of this principle can readily be seen in the attitude of the conference toward the 18th Amendment and all the practical issues arising out of it. In the first place the conference made no apology or defense of the action of any officers engaged in law enforcement who departed from the strictest ethics of his business. There was no compromise or uncertain tone concerning the moral responsibility of men who assumed the duties of public office. Parallel to this, however, one

could readily see that the conference was conscious of the vicious propaganda country-wide in which newspapers, magazines and books participate and which has been supported quite liberally by the organizations having in purpose the defeat of the Amendment and the non-enforcement of the law. The conference expressed its unhalting faith in the 18th Amendment and a courageous support of President Hoover in his public course of investigation. The belief was commonly expressed that Mr. Hoover's commission investigating the situation would doubtless bring to light a large amount of informing and stimulating information. Meantime the conference offered no suggestion as to a back track. They put a new emphasis on the importance of education among the people and the duty of the pulpit to engage in the matter of enlightening public sentiment.

The next point of observation arose out of the suggestion or declaration of Bishop Edgar T. Blake, to the effect that at the present moment he was quite as much if not more interested in the quality of the church than in its quantity. Discouraging notes had been sounded indicating a falling away of too large a percentage of the membership. The fact that certain great issues of the church seemed to languish was presented to the church as an opportunity to be met only by Christian education rather than by evangelization. Neither one of these great activities can be made a substitute for the other. At the present moment, however, the diagnosis of the church as I think Bishop Blake would make it would be that an enlightened conscience, sound judgment and a loyalty to principle would be among the supreme needs of the church membership of this day. It might be well to remember that the church has never constituted a majority. It has always been among the millions a minority movement enlightened by the Holy Spirit to carry to the world the message of the Master. Anyone will see that this involves not only the winning of men to Christ but the education of men in Christ. The importance and validity of the wayside experience of him who walks with Jesus should not be underestimated.

Another interesting feature of the conference was the issue on salaries. The Methodist itineracy was originally conceived to be a brotherhood. The early days of the itinerant preacher no

doubt magnified this idea. Today affairs have so changed that the old idea of a family equality is difficult to maintain. The preachers, however, still cherish the idea. In a very fine temper and spirit they voted to make the minimum salary \$1,800 and a house. They followed this with a vote to assess all salaries above \$1,800 and less than \$2,000 one-half of one per cent; salaries from \$2,000 to \$2,999 one per cent and on all salaries above \$3,000 one and one-half per cent. These assessments go into a brotherhood fund to be administered by a conference committee.

It required some Christian culture and education to bring a conference to such a position. It is a fine tribute to the Methodist preacher.

It will be quickly perceived that out of an atmosphere such as may be suggested by the above remarks the conference at the appropriate time came forward with renewed emphasis upon the importance of the teaching function of the church. This embraced the question of Sunday schools, home life, attitude toward missionary enterprises, the message from the pulpit and the ethical conduct of business in the markets of the world. The popular addresses stressed these principles from one point of view or another until one could escape only if he were an artful dodger from the outstanding spiritual and ethical issues facing every sincere Christian. The Methodist Church happens to be one of the largest in Protestantism. Its responsibility for its own people is a tremendous task to meet. Such a conference, however, is not content with an effort to meet this responsibility as measured by its membership but recognized very quickly its duty toward other communions as well as its civic duty in the support of good government. One can not fail to see that within a generation the Methodist Church, like other churches, has put a new emphasis upon the importance of the child and child training. Christian education in the home received appropriate emphasis and the importance of the Christian teacher in the Sunday school and in the more modern forms of religious education was everywhere assumed and frequently clearly pointed out.

An evening given to the cause of higher education brought out a large audience to hear some discussion of the Christian issues in the modern denominational college. It was encouraging to see that with competing meetings on the program the cause of

Christian education in the college drew a very large and interested audience. These features formed a background on which the program of Christian education will proceed. There was lacking any evidence of indifference to this movement but on the other hand the definite assumption that the church has an obvious duty in the direction of Christian education from childhood to adult manhood and womanhood.

The eloquent utterances of Bishop Blake in his conference addresses and sermons will linger in the minds of those who heard him as persuasive appeals to the church to come forward facing the spiritual issues of ethical relations to men everywhere. If it had not been expressed, one could not have failed to feel in the atmosphere of these addresses the world-wide message of love to all men everywhere. The conference itself was a bit of fine education in Christian ideals and of a brotherhood in Christian fellowship.

Dr. David M. Edwards has resigned the presidency of the Board of Education of the Five Years Meeting of Friends in America. Communications concerning the work of this Board should be addressed for the present to the Reverend O. W. Carrall, Secretary, Central City, Nebraska.

Another secondary school, Ricker Classical Institute, in Northern Maine, faced a situation similar to that at Colby Academy. It added one year of college work, and immediately the tide turned. The enrolment of college students surpassed expectations. The graduates of the college classes for two years now have passed the Maine college entrance examinations with credit. The experiment seems to be a success and a second college year will be added at once.

The tenth annual meeting of the American Association of Junior Colleges will be held at Atlantic City, New Jersey, November 19 and 20, 1929. The meetings will be held at the Chelsea Hotel and will be open to any who are interested in the problems of the junior college. Programs will be available in early October and may be obtained from Secretary Doak S. Campbell, Peabody College, Nashville, Tenn.

MR. LEACH JOINS THE COUNCIL STAFF

Mr. Raymond H. Leach, for the past seven years a member of the faculty of the University of Nevada, during the last three of which he was Dean of Men, has been elected to succeed Dr. O. D. Foster, who left the work of the Council January 1. Mr. Leach will concern himself with the promotion of religious work among students in university and other centers as requested by the several Boards, and will make stated reports on general conditions obtaining in all parts of the country for the information of the Council and its members.

Mr. Leach will have his headquarters at the Council office, 111 Fifth Avenue, New York, but will travel among the colleges and universities most of the time according to plans agreed upon with the Executive Secretary and the University Committee of the Council. Mr. Leach is a graduate of Oberlin College, where he came under the stimulating influence of Henry Churchill King and Edward Bosworth. For three years following his graduation he taught in Mills Institute, the boys' department of Mid-Pacific Institute, a mission school for oriental young people in Honolulu. He had eleven years of business experience in Hawaii as Assistant Superintendent of the Hawaiian Pineapple Company. During the World War he was a Hut Secretary in France. Upon his return he pursued two years' graduate study at Stanford University, from whence he was called to the History Department of the University of Nevada. He has distinguished himself as a student worker and young people's adviser in a particularly difficult situation.

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MR. PALMER COMES TO THE COUNCIL- ASSOCIATION OFFICE

Mr. Archie M. Palmer entered upon his work as Associate Secretary of the Association of American Colleges, with headquarters at 111 Fifth Avenue, New York, on August 1.

Mr. Palmer, who is a graduate of Cornell University, was for three years Secretary of the College of Arts and Sciences of that institution, and for two and one half years, Alumni Secretary of Columbia University. During the past two years he has been Assistant Director of the Institute of International Education. He holds his M.A. degree from Columbia University where he has been pursuing his graduate work.

The Association of American Colleges, founded in 1915, is composed of over 400 undergraduate colleges. Its purpose is the promotion of higher education in all its forms in the member colleges and the prosecution of such plans as may make these institutions more efficient. These ends are accomplished through the annual conferences of the Association, the next one to be held in Washington, D. C., January 14-16, 1930; the publication of a quarterly *Bulletin* containing significant contributions on problems of higher education; the work of various commissions making studies in such fields as College Architecture and Instruction in Fine Arts, Enlistment and Training of College Teachers, Faculty and Student Scholarship, and Organization of the College Curriculum; and the maintenance of a research and information service at the main office.

Mr. Palmer will be concerned more particularly with the new research department established in the Association office to meet the steadily increasing demands from member colleges, organizations and individuals for authoritative information concerning about every conceivable phase of college administration and teaching.

UNITED LUTHERAN BOARD ELECTS EXECUTIVE SECRETARY

The work of the Board of Education of the United Lutheran Church in America has been reorganized and Dr. N. J. Gould Wickey has been secured as Executive Secretary to supervise and correlate all the work of the Board and to be the educational specialist for the fifteen colleges affiliated with the Board. For the past three years Dr. Wickey has been President of Carthage College, where he also held the David Loy Tressler Professorship of Mental and Moral Science. He graduated from Gettysburg College in 1912 and from the Gettysburg Lutheran Seminary in 1915, then pursued graduate work at Harvard University, receiving his A.M. degree from that university in 1916 and his Ph.D. degree in 1922. He was the Harvard Travelling Fellow at Oxford University in 1919-20. Dr. Wickey will have his office at 1415 K Street N.W., Washington, D. C., where all the offices of the Board have been centralized.

THE WORKER'S BOOKSHELF

Ten Years of Educational Research, 1918-1927, Walter S. Monroe, Director, The University of Illinois. 361 pp. \$1.00.

This book is indispensable to any one who wishes to keep abreast of the times in educational research. Chapter II contains a list of 3,650 titles of educational research publications for the years 1918-1927. These researches were published by the various universities and publishing companies.

Chapter IV sets forth a list of doctors of philosophy in education by institutions during the years 1918-1927. During this period California produced 42 such doctors, the Catholic University of America, 28, the University of Chicago, 59, George Peabody College for Teachers, 51, Harvard University, 77, the State University of Iowa, 69, Stanford University, 31, New York University, 80, Ohio State University, 35, University of Pennsylvania, 28, Teachers College, Columbia University, 306, the University of Wisconsin, 26. Numerous other universities conferred 25 or fewer such degrees.

R. L. K.

Urban Influences on Higher Education in England and the United States, Parke R. Kolbe, Ph.D., The Macmillan Company. 254 pp. \$2.00.

Dr. Kolbe, as is well known, has not only had long experience as the president of urban universities, but has had opportunity to make special studies of these institutions in both the United States and England. The book is not only a compendium of information in its field but is written in a most delightful style. It is not simply a reference book; it is a book to read and enjoy.

Dr. Kolbe points out that the urban college or university is distinguished by the fact that its constituency is geographically concentrated in its immediate vicinity more than is that of other similar institutions, and that because of the homogeneity of the student body the aims of the institution are more clearly and accurately expressed. He shows that the occupational tinge of an area affects these institutions greatly and that their outstanding characteristics in the United States are the development of the evening session and the multiplication of courses in schools of business training. He issues a warning against what he calls the "direct proof" that the curriculum of the American colleges is being gradually professionalized or vocationalized. He says, "A strict insistence on the part of those in charge of higher education upon the inclusion of the basic cultural subjects in every curriculum is the only safeguard which we have to assure us the continuation of our existence as an educated people."

The present reviewer approves the warning, but has much evidence to show that the so-called professionalization of the American college curriculum is an educational bogie, that is, if the American college of liberal arts and sciences is under consideration. Even at the Washington Square College of Liberal Arts of New York University there are between 7,000 and 8,000 students, and Dean Munn advises that an increasing number of these students are continuing for a master's degree in liberal subjects.

Dr. Kolbe gives Columbia credit for having presented the most conspicuously successful solution of the development of the physical side of an American urban college, and speaks in praise of Pittsburgh's gigantic effort to dramatize the university and to

give expression to the indomitable spirit which pioneered the West.

Undoubtedly, as Dr. Kolbe suggests, the United States of tomorrow will never be satisfied with the college of yesterday.

R. L. K.

Incomes and Living Costs of a University Faculty, Yandell Henderson and Maurice R. Davie, Yale University Press. 170 pp. \$2.00.

This study is a very practical one. It was made by a committee on the academic standards of living appointed by the Yale University Chapter of the Association of American University Professors. There are statistical appendices covering 70 pages and upon these carefully selected data the conclusions of the study are drawn. Such topics are reported upon as the economic levels of the Yale faculty; modes of living and their costs; marital status and size of families; income of the faculty from salaries, from supplementary earnings, from private property, from all sources; expenditures of the faculty in the education of children, domestic service, automobiles, professional associations, social clubs, travel, vacation.

These are interesting samples. There are fourteen chapters, all full of interesting and valuable data.

R. L. K.

The Trail of Life in College, Rufus M. Jones. The Macmillan Company, New York, 1929, pp. 201, \$1.75.

An inspiring account of the experiences and personalities which made vital and significant the author's journey along the "trail of life" during and immediately following his college days. A deeply religious man and a devout Christian, Professor Jones returns in memory to those formative days and with sincere, albeit naive, appreciation describes and interprets the influences which contributed to the unfolding of his own life. It is indeed a "plain tale," but one which grips the imagination and holds the interest. To those unaware of the invaluable services the author in his long years of active teaching and student relationships has rendered not merely to those of his own faith but to the formation of character and the development of per-

sonality among the students and others with whom he has come in contact, this book tells the story simply but well. It is a companion volume and sequel to an earlier book about the author's childhood—*Finding the Trail of Life*. After witnessing in this second installment the story of the discovery and enrichment of a beautiful life the reader can but hope for the early appearance of a third volume tracing in the same delightful style the practical application by the author of the experiences gained along the way. This book might well be placed in the hands of every college freshman—yes, every high school senior—as a guide book to help him identify the opportunities he will encounter in his journey along the college highway.—A. M. P.

HERE AND THERE

The headquarters of the University Department of the Board of Christian Education of the Presbyterian Church, U. S. A., which for some years past have been in Chicago are henceforth merged with those of the Board in the Witherspoon Building, Philadelphia. The Reverend William L. Young, formerly University Pastor at Missoula, Montana, has been elected Secretary of the Department, succeeding Dr. M. Willard Lampe, who resigned in the spring in order to devote his entire time to the Interdenominational School of Religion at the University of Iowa.

The Board of Education of the United Lutheran Church has granted six months' leave of absence to Dr. Mary E. Markley, Secretary for Women Students, which she is spending in a tour around the world, visiting the missions of the United Lutheran Church. The first month was spent in North China, the second in Japan. For a month she is to be the guest of her sister, Mrs. Donald Roberts, of St. John's University, Shanghai. From thence, with two friends from New York City, she will go on to Indo-China, visiting the famous ruins at Angkor. By way of Rangoon she will proceed to India, where six weeks will be spent, with Christmas at one of the missions in the Madras Presidency. Dr. Markley will return to the United States from

Bombay by way of the Suez Canal, and is expected to reach New York in February.

The Home Missions Council of which Dr. William R. King is Executive Secretary, announces that American religious and social tendencies will be studied by four national commissions under the leadership of Charles Stelzle, of New York. The following fields will be investigated: (a) The work of home missions today; (b) The administration of home missions; (c) Promoting home missions; (d) Cooperation in home missions. More than one hundred executives and experts are cooperating in this study sponsored by the Council.

Professor Mark A. May, of the Graduate School of Yale University, has accepted appointment as director of the new study of theological education in the United States and Canada, and has already begun to compile statistical data. One of the objectives is to trace the relationship between amounts of theological training and success in the ministry. Anyone knowing of lists of clergymen indicating the amount of theological training each man had will confer a favor by communicating with Professor May.

The Committee on Survey of Educational Institutions of the Methodist Episcopal Church, of which Bishop Thomas Nicholson is Chairman, has developed through the office of the Board of Education an extensive and careful plan which includes the following objectives:

1. To determine the proper place of educational institutions in the whole program of the Methodist Episcopal Church.
2. To determine the proper contribution of each group of educational institutions to and through the appropriate educational program of the church.
3. To evaluate the curriculum, organization, administration, instruction, educational product, accrediting, and financing of each of the several schools in the light of the proper educational program of the church.
4. As a tentative mode of procedure we suggest that the study of each institution should include specifically a history

of the institution; its academic and business organization; its relation to regional and national associations, and to other educational institutions; its constituency; and the changes or reorganizations necessary to establish for it a suitable program and to make the program effective.

Dr. Floyd W. Reeves has been secured to direct the survey and will soon begin active work.

Monmouth College has secured Miss Mary Ross Potter, who for more than twenty-five years has been Dean of Women at Northwestern University, as successor to Mrs. Edith J. Morton who resigned last June because of ill health. Miss Potter believes that a field of large usefulness lies in the type of school where close personal contact can be maintained between the school administration and the students.

Dr. Robert D. Taylor of the Department of Education at Pomona College has accepted a position as one of the new members of the staff of the new university religious conference at the University of California at Los Angeles, which embraces the religious interests of Protestants, Catholics and Jews. Mr. Thomas Evans, formerly with the International Council of Religious Education is the director.

The General Conference of the Church of the United Brethren in Christ which met in May made a radical reorganization of its educational work. All the Boards having anything to do with education were merged into one. Dr. O. T. Deever of the Christian Endeavor Department was elected General Secretary, succeeding Dr. William E. Schell who had held the office for many years.

The Congregational Education Society announces the election of Dr. William Roscoe Kedzie, Secretary of the Congregational Union of Cleveland, as Secretary of the Foundation for Education as a Department of the Congregational Education Society. He will have charge of all work connected with the colleges. His office will be at 19 South LaSalle Street, Chicago.